

A
SERMON
AT THE
FUNERAL
OF

Sir JOHN NORTON, Bar.

Lately deceased.

Preach'd in the Parish-Church of *East-*
Tysted in *HANTS*HIRE:

By *Thomas Mannyngham*, Rector of that Parish,
and Preacher at the *Rolls*.

L O N D O N,

Printed for *William Crooke* at the *Green Dragon*
without *Temple-Bar*. 1687.

Imprimatur.

Feb. 7. 1687.

Hen. Maurice R. P. D.
Wilbelmo, Archiepisc.
Cant. a Sacris.

A
SERMON
AT THE
FUNERAL
OF

Sir JOHN NORTON, Bar.

Lately deceased.

Preach'd in the Parish-Church of *East-*
Tysted in HANTSHIRE:

By *Thomas Mannyngham*, Rector of that Parish,
and Preacher at the *Rolls*.

L O N D O N,

Printed for *William Crooke* at the *Green Dragon*
without *Temple-Bar*. 1687.

To the much Honoured Lady,

THE

Lady DOROTHY NORTON,

Relict of Sir JOHN NORTON

Lately deceas'd.

Honoured Madam,

I*T was my Proposal, that if there were any thing acceptable in this Sermon, Your Ladyship might have it first transcrib'd for your own use, and in that manner communicate it to what Friends You pleas'd. But since Your Ladyship is of another Judgment, as that*
the

The Epistle Dedicatory.

the Character of one, who was every way so worthy, and so universally known and belov'd, deserves to be made more publick, I humbly submit. Only I have one thing to request, that if at any time I should be accused of Flattery in the management of this Subject (and if I should, it can be by such Persons only, as envy all Commendations that are given to others, or were very ignorant of the Worth of Sir John Norton) Your Ladyship would be ready to vindicate me from that Aspersion; and to witness, that as my Pastoral Behaviour towards my Honoured Patron, both in the time of his Health, and of his Illness, had never that Guilt upon it; so now likewise, though it be less dangerous, I have

not

The Epistle Dedicatory.

not bestowed upon Him any undeserved Praise: But though some parts of His Character may seem warmly, and very affectionately represented, yet there are none of them above the Truth.

Madam, I shall not here attempt any Consolatory Discourse; neither shall I undertake, either to describe, or to renew Your Grief; but I shall rather chuse to draw a Vail over it at present, or leave You to declare it Your self; not by fruitless Lamentations, and dark Retirements, as if You were discontented at Providence and the World, but (what is a clearer Argument of Your Wisdom, and Your Love,) by doing all things in Honour of the deceased, the whole remainder of Your days. And as You have hitherto been, not only a
Com-

The Epistle Dedicatory.

Companion *with* Him in all his commendable Actions, but an Encourager too ; so I doubt not, but Your Ladyship will continue the same Acts of Charity, keep up the same decent Hospitality, improve the same Friendships, respect the Clergy *which* He so truly lov'd, maintain the same Constancy in attending on the publick Worship of God, and persevere in the same Faith : Then the Almighty will bless Your Ladyship with the Prosperity of this Life, and afterwards admit You to the same Place of Joy and Rest, whither Your Dearest Husband is gone before. Which that he may do, is the hearty Prayer of,

Madam,

Your most Faithful,

and most Obedient Servant,

Tbo. Mannyngham.

PSALM XV. v. 1, 2.

Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?

He that walketh uprightly, and worketh Righteousness, and speaketh the truth in his Heart.

THIS Psalm may be called a Description of a Citizen of Sion, of one that God will admit unto all the Priviledges of his Sanctuary here, and reward with eternal Happiness hereafter. For whosoever so orders his Conversation in this World, as to live and die a true Member of the Church of God, shall never fall, shall never be moved, but shall stand in the Congregation of the righteous for ever: Or, though

B

in

[2]

in some sense, he fall by Death, yet shall he rise again by a glorious Resurrection; tho' he be moved, yet it is but from one Church to another, from the Church Militant to the Church Triumphant.

In the Words we have a most important Question proposed by the Prophet *David* to God himself; *Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?* and God presently returns an Answer, as it were, by a voice out of the Clouds; *He that walketh uprightly, and worketh Righteousness, and speaketh the truth in his Heart:* These being the chief distinguishing Marks of a true *Israelite*; for whatever Particulars are contained in the following part of this Psalm, may be reduced to these general Heads, of *Integrity, Justice, and Truth.*

Here therefore we see what are the principal and substantial things that God requires to fit us for his Communion, and to make us capable of the peculiar Blessings of his Covenant and Promise, *viz.* such Moral Duties, as evidence the Truth and Simplicity of our Hearts, and declare the

[3]

the Uprightness of our Conversation with Men; for by these he measures the sincerity of all those who come to worship him.

Nothing was more liable to the abuses of Hypocrisie, than the Ceremonial or Tabernacle Service of the *Jews*, (which is proportionably true of all other outward Worship whatever) and therefore God tries the Truth of their most solemn Acts of Worship, by their Conformity to the plainest Duties of Human Society : For *what does the Lord require of thee*, saies the Prophet *Micha*, Mich. 6. 8 *but to do justly, and to love Mercy, and to walk humbly with thy God?* And St. Paul in his Epistle to the *Romans*, tells them, that the Kingdom of God consists in Righteousness, Chap. 14. 17, 18. *Peace, and Joy in the Holy Ghost.* For he that in these things serveth Christ, is acceptable to God, and approved of men.

'Tis not my Business at present to enlarge upon any Point of Divinity, but only to declare what are the Qualifications which the Prophet *David* here gives of his true Citizen of *Sion*, and then to consider

[4]

how near a Resemblance, the Life of the *Honourable Person*, whose Funeral Rites we are now performing, had to the Description laid down in this Psalm: So that when we shall find *Him* to have maintain'd a great *Integrity*, *Righteousness*, and *Truth*, through the whole Course of his days, and also to have been a constant and devout *Worshipper* of God in his holy Tabernacle, we may have good Christian Hope, and Comfort, and Confidence to conclude, that he is now praising and glorifying the Almighty in a more excellent manner in the *New Jerusalem*.

I. Therefore I shall endeavour to make it evident, that in the main Actions of his Life, *He* duly practis'd the great Moral and Political Duties laid down in this Psalm, both as a private Person, and as a publick Magistrate.

II. That, as in Conformity to the Rules of this Psalm, *He* was rightly qualified to abide in the holy Tabernacle, so accordingly he liv'd and dy'd a devout *Worshipper* of God. And therefore, III.

[5]

III. We have reason to conclude, that his Soul is now at rest upon the spiritual *Sion*, the holy Mount of God.

I. I shall endeavour to make it evident, That in the main Actions of his Life, *He* duly practis'd the great Moral and Political Duties laid down in this Psalm, both as a private Person, and as a publick Magistrate.

But before I proceed to *his Character*, it may be worth our Observation to consider what a proper Place and Esteem the Prophet *David* has given these Vertues of *Honesty*, *Justice*, and *Truth*, by making *them* the chief Ingredients whenever he describes a truly pious Man: So that let the Disturbers of Peace and Truth, contend never so earnestly about Opinions, Speculations, and outward ways of Worship, Men are no further religious, than they are honest and just: Our practising the Duties of the second Table, being the best Evidence that we can give of our right Observation of the Duties of the first; as may be undeniably

niably manifested through the whole Current of the Old and New Testament; particularly, through all the account of the Lives of the Patriarchs, through the ancient Book of *Job*, the Psalms of *David*, the Proverbs of *Solomon*, the Sermons of the Prophets, the Expositions, Parables, and Discourses of our Saviour, and the Rules and Precepts of the Apostles: And they who forsake these plain, and numerous, and divine Testimonies of what was always esteemed *pure* and *sincere Religion*, and undertake to dress it up in new Notions of their own, as they best suit with their private Passions, Fancies, and worldly Interests, may make Mankind either ignorant Worshippers of they know not *what*, or phantastically zealous they know not *why*; but will never persuade People to be truly humble, charitable, and substantially Good; or imprint upon their Minds an awful and just Reverence of the Eternal and Incomprehensible Godhead. Now the *Honourable Person*, whose bodily Remains are here before us, was one who
 shew'd

[7]

shew'd the Truth of his Religion, by the Honesty and Justice of his Life; and declar'd his Faith in God, by his Fidelity to Man. He never took up a Reproach against his Neighbour, or a Reward against the Innocent, or admitted of any unlawful Gain; but was true to all his Covenants and Contracts, faithfully kept his Oath of Allegiance, and would still have done so, tho' it had been to his temporal Hindrance.

All *you* who are now present, can fully testify his exceeding Worth in all the Variety of his Capacities and Employments, both private and publick.

You who are of the *Nobility, Gentry, and his worthy Relations*, can witness the high Generosity of his Soul, the Greatness and Constancy of his Friendships, the Love, the Honour, and the Sincerity of all his Correspondencies.

You can witness, (for many of *You* were Partners with Him in all his eminent Stations, and deserve your Commendations too) *You* can witness how assiduous and punctual He was in all the Important
Trusts

Trusts that were committed to Him, whether in the August Assembly of the *Parliament*, his honourable Commands in the *Militia*, or his Justiciary Affairs upon the *Bench*. How highly Loyal He was ever to His King, and yet a studious Preserver of the ancient Priviledges of his Countrey; but yet no such turbulent Lover of his Countrey, as any ways to undermine the just Prerogatives of the Crown. How firm and resolute He always was for upholding the established Church of *England*, and yet not Factious against the right Succession. How vast an Empire he had obtained in the Affections of the People by his Affability, his Hospitality, and his repeated Acts of Kindness; and yet how innocently, how justly, and how loyally He managed so dangerous a Power. That largely extended *Popularity* in which he always liv'd, and which would have made perhaps another man vainly giddy, or seditious, made him more thoughtful, and more steady to the Crown. For he could not but consider what peculiar Obligations He had
to

[9]

to be faithful to the Government, since so great a Multitude of all sorts had committed themselves to his charge, and own'd Him for their Oracle in Civil Wisdom. Therefore He guided them in all humble Submission to their Sovereign, and inspir'd them with that Allegiance, which He constantly practis'd himself; which he practis'd with the same Sincerity, with the same Conscience of his Oath to God, as well as to Man, under all Accidents and Circumstances, through all Variations and Changes; for no Sufferings could terrifie Him, no Prosperity could soften him out of his Duty; no publick Discontents could sowre Him, no private Friendships could byass Him: But lo! He has now concluded the *Male-Line* of his Loyal Ancestors with untainted Honour; and may all his collateral Posterity both imitate and inherit the Glory of this his Character! And may all *You*, who were his Noble Friends and Acquaintance, maintain the same illustrious, as well as truly Christian Vertue, to the end of your days; whatever difficulties arise, whatever temporal Losses *You* undergo; for otherwise

C

You

You will blast the Reputation of the Church of *England*, *You* will forfeit the Protection of the Divine Providence, and lose the fairest Opportunity that this Nation ever had of glorifying God, by a meek perseverance in Obedience and Truth. And as *You* are Christians, you must acknowledge, that the Gospel is not upheld by Wilfulness, but by Humility, and by Patience.

They who are of the *Clergy*, can testify what Regard he always paid to *that Order*, how gladly he receiv'd their Visits, many times return'd them, and never seem'd more satisfy'd than when his Table was fill'd with their Society. He was not afraid of their Learning, their Prudence, and their Observations, but could thoroughly relish their wisest Discourses, and match their acutest Sayings.

A Reverend and a Virtuous Divine was no tedious Burden to him, no Censure on his Manners, no Comedy to his Servants, and no Jest among his Family: No, I am sure, whoever of them brought any Esteem along with them to his House, never went
away

[II]

away with it any ways diminish'd, but rather increas'd with the Additions of a due Respect.

He well knew the sad Degeneracy of this Age, with what Contempt and Scorn the Men of that Function are many times treated by those, who envy their Subsistence, and hate their Vertues; who having renounc'd their Allegiance to God, are continually offering Violence to his Embassadors, and being conscious to themselves, that they have justly deserv'd an Excommunication for the notorious lewdness of their Lives, cannot but expect an *Anathema* from every Church-man that they meet, and therefore treat them as their greatest Enemies.

These horrible Impieties he knew were too much in fashion among the Great, in whom Civility and common Manners are usually accounted the lowest of their Qualifications, and therefore he endeavour'd to set them a better Example; for he had never any thing to do with the Throne of Wickedness, or with the Chair of the Scor-

ners: He never put those Faces to Confusion, that were made tender by Modesty and Retirement; he never cast a Cloud of Infamy and Reproach upon the Beauty of Holiness; but he always rejoyc'd to express his Reverence of God, and his Affection to Religion, by his proportionable Respects to the Clergy; he lov'd to be a Partaker of the Tranquility, the Wisdom, the innocent and meek Conversation, the Joy and Gladness of the Righteous, and to be held a Companion of all those, who with an unparalell'd, but yet unenvy'd Title, are call'd the *Friends of Christ*.

John 15.
14, 15.

v. 4.

Thus he fully answer'd that part of the Character of a *Citizen of Sion*, laid down in this Psalm, where it is said of him, *That in his Eyes a vile Person is contemned, but he honoureth them that fear the Lord*. Indeed his Civility embrac'd all men, though his Judgment knew well how to distinguish: To contemn any one, was not in his Nature, though it sometimes happen'd to be his Duty, especially as a Magistrate. But the *vile Persons* that he contemn'd, were
not

[13]

not the poor and destitute, those he reliev'd: They were not those of a mean or common Parentage, for such he many times enobled with his Invitations and courteous Notice; neither were they those, whose Vices were private, or known only by common rumour, or long since committed; for as to such things he was not hasty to judge any, but left them to God, and their own Consciences, despising none as *Publicans*, because he could not tell what *Saints* Repentance might one day make them. But the *vile Persons* that he contemn'd, were more especially the busie Disturbers of Church and State, either by open Rebellion, secret Conspiracy, or libellous Pamphlets: And likewise among the *vile Persons*, he could not but reckon all such (though otherwise never so high in Quality) who scoff'd at Religion, and despis'd the Clergy; because so profligate a Demeanour towards sacred things and persons, was an Argument to him of the worst of Tempers that was incident to human Nature, as denoting both the highest pitch

pitch of *Prophaneness*, and the lowest Dregs of *Sensuality*.

But our good *Citizen of Sion* made much of them that feared the Lord, defended them from the Insolence of those that would oppress them, render'd them Awe-ful to their Flocks and Charges, teaching *them* new measures of Reverence by his own Demeanour, making them ready and chear-ful to render their whole Dues, when they saw him, who was so strict an Observer of Judgment, Mercy and Truth, to be so exact and punctual in the payment of all his *Tythes*.

He had no Fortunes to make, no prodigally wasted Patrimony to repair by Fraud and Sacrilege, but what was wanting to the ancient Demesns of his worthy Family, was nobly lost by their faithful adherence to the Church and Crown, and therefore never to be re-built upon *their Ruines*: Yet notwithstanding all the loss it underwent in the civil Wars, *it* still remain'd an ample, and a thriving Estate under the Discretion and *Liberality* of its Owner; it had no Canker
in

[15]

in it, no unjust Titles to moulder it away, no Curse of the Needy upon it, but was alway blessed with the good Providence of God, the Prayers of the *Clergy*, and of the Poor. And thus shall every Man be blessed that maketh much of them that fear the Lord. They that love God's Ministers, shall be beloved of God; they shall dwell in plenty all their days, descend with Honour unto their Graves, and their Memories shall be dear and sacred, as long as Learning, and Wisdom, and Piety shall remain.

They who are of the *Commonalty* can sufficiently witness the Condescensions of his Kindness, the easie Familiarity of his Converse, the readiness of his Favours, and the uprightness of his Magistracy; how he us'd his Authority chiefly to reconcile the minds of those that were offended with each other, to cool their Passions, to lessen their Differences, to recommend the Benefits of Peace and Amity, to declare the ill Consequences of Enmity and Revenge, and by threatening the Rigour of the Laws, to keep

keep them from the punishments of them.

How often have fierce and contending Adversaries forgot their Malice in his presence, and been asham'd to prosecute their Neighbours before him, who always was so kind to his? He was every way so compleatly fitted for his *Justitiary Employment*, by his Wisdom, his Equity, and his Reputation, that there were few but were ready to stand to whatever he propos'd: They were fully possess'd with an admiration of his person, and his worth; they knew how inflexible he was in Honesty and Truth, and repair'd to him, rather as an Arbitrator, than as a Magistrate; and accordingly he manag'd their Controversies, as a true Lover of his Countrey, and an equal Guardian of Peace and Concord; he often serv'd the true ends of Government more by advising as a Friend, than by giving out Orders as a *Justice*, and compos'd more Differences by the good humour of a Gentleman, than by the severity of a Magistrate.

You

[17]

You can witness how he spent his time and his Estate continually in the Countrey, and scarce ever went to *London*, but to attend in the Parliaments, and there to promote *your Interest*; how he preferr'd his Habitation here, before all the Splendor and Diversions of the City; and how he valued the plain and downright Affection of honest and industrious Farmers, before the finest Professions of Flattery and Courtship; you cannot but remember with what chearfulness of Looks, and heartiness of Language, he receiv'd you to his Table, which you always found loaded with such substantial Provisions, as having serv'd the Parlour, afterwards feasted the Hall, and plentifully reliev'd the Poor at his Gates.

When his House was fill'd (as it often was) with promiscuous Guests, how obligingly would he accommodate himself to Persons of all degrees and ranks; salute the *Gentry* with compleat Address; give such respect unto the *Clergy*, as should invite others to pay the same; talk friendly and facetiously with the *middle* sort of People,

D

ple,

ple, kindly and affably with the *Lowest*: Nay, he would oftentimes give Life and Countenance to the *meanest Guests*, by particular Applications, and the repeated Testimonies of their Welcome.

Those who were his *Tenants*, can witness how far he was from being a *hard Landlord*, or requiring more than his Ground would yield; how favourably he consider'd all Casualties, how desirous he was of their honest Profit, what Pleasure he took in seeing them prosper and thrive! so that we may be assur'd, that his *Land will never cry against him, nor the Furrows thereof complain.*

Job 31.
38.

His *Servants* know what a gracious Master they have lost, in whose Service they found no harshness of Commands, and no Indulgence unto Vice: To retain unto him, was not Licentiousness, but Discipline and good Manners; neither was it Slavery, but Preferment; and accordingly they perform'd their Duty more from Love, than from Fear.

Some

[19]

Some he educated and provided for, with the tenderness of a Father, some he apprentis'd out to profitable and honest Callings; he rewarded all that any ways deserv'd, and there were few but did deserve; for he took care to instill both Civility and Religion into them, and to let them know, that he was most offended, when they neglected their Duty to God: He never affected much Appearance or Splendor in his *Retinue*; but the only *Pomp* in which he seem'd to be most delighted, was in walking constantly to the House of God, before a numerous and well-order'd Family.

And now, Beloved, you may think perhaps that I have finish'd his Character by these several Appeals, which I have made to those who fully understood his multiply'd Worth; but yet there are *greater things* behind for *my self* to witness, which will shew him to have been a *devout Worshipper of God*; and that these sundry Instances of his *Integrity, Righteousness, and Truth*, which I have already given, were but either so

D 2

many

many preparatory Qualifications to, or demonstrative Evidences of, the *Reality* of his *Devotions*: For without some Degree of these, Men are not fit for the *solemn Worship* of God; and without an Improvement in these, their Worship is but Mockery and Prophaneness: To be *Honest*, *Just*, and *Faithful*, or, what is all one, *to be without Guile*, is perhaps the *safest Description* of a good Christian, that the New Testament affords us; our Saviour gave it of *Nathaniel*, when he call'd him an *Israelite* indeed, *John* 1. 47. Nay, it is given of our blessed Saviour himself, *1 Pet.* 2. 22. *Who did no Sin, neither was Guile found in his Mouth.* And *Rev.* 14. 5. it is there affirm'd of those who are represented as the highest Order of Saints in the Resurrection, that *in their Mouth was found no Guile.* Without this sure and standing Evidence of the *Simplicity of the Heart*, we may be at strange Uncertainties about our judging and defining what is true *Religion* and *Vertue*; for Experience has assur'd us, that Men may have such odd Apprehensions of the *Divinity* they

they worship, as may root out all their Remains of *Moral Honesty*; and things may arrive to that desperate Pass, that some Mens *Piety* shall be nothing but an *Extasie* about *God*, and the *Ranckness* of *Self-love* under the sacred name of *Zeal*.

Having, therefore, attested the *Integrity*, *Righteousness*, and *Truth* of this Great Exemplar before us, and finding him so well qualify'd, according to the Method of the *Psalmist*, to be a *Worshipper of God*, I shall in the

Second place consider how he behav'd himself in that spiritual Priviledge and Station.

He was admirably compos'd by the *sincerity* of his Temper, and the *seriousness* of his Affections, for the *solemn Worship* of *God*; he seem'd to me to have an extraordinary sense of the Majesty of *God* upon his Mind, a deep and unaffected Humility in all his Thoughts, and religious Actions; and such a grateful Experience of the Mercies of *God*, as was always ready to overflow into Praises and Thanksgivings.
And

And this *Reverential Habit* of his Soul, being a due mixture of *Fear*, and *Love*, and *holy Admiration*, was owing, next to the Grace of God, to that strict, and truly Christian *Education*, which he receiv'd from the Care of his *wife* and *vertuous Parents*; for it was then, that he imbib'd those early and lasting Impressions of the *Awefulness of Religion*, which he kept inviolate in the *Univerſity*, and in the *Countrey*, which he carried with him from his Youth to his Grave, through all the *Hypocriſie* of the *Uſurpation*, and through all the *Prophaneſs* ſince. Nothing was more odious to him, than ſporting with ſacred Things; not, that he wanted a Talent to have furniſh'd out the Wit, but he had a *devout Nature* that abhorr'd the Crime. No Man was more *facetious* than he, when it was ſeaſonable and innocent, but then God and the holy Scriptures were never any of his Subjects: He was never known to uſe any manner of Jeſting to the Prejudice or Reproach of his Neighbour, and we may be ſure he was much more tender of the Honour of his God.

He

He was so far from entertaining any peevish Exceptions against the excellent *Liturgy* of our Church, that he could never sufficiently admire the *Purity*, the *Spirit*, the *Holiness*, the *Divine Plainness*, and the comprehensive *Wisdom* of our *publick Prayers*: He frequented them, and lov'd them, because he truly relish'd them; he truly relish'd them, because he came prepar'd unto them, by the *private Devotions* of his Closet, which he likewise sustain'd and cherish'd by his duly reading, and meditating on the appointed *Psalms* and *Chapters* for every Morning and Evening throughout the Year.

His grave and exemplary Behaviour in this place, always shew'd what an intire Affection he bare to the *whole Service* of the Church; for by his humble Gestures, his devout and audible Responses, and his exact Conformity to all the outward *Decency prescrib'd*, he was, in a manner, a *living Rubrick* to the whole Congregation; and by his continual and hearty *Amens* to every

every Prayer, he animated the Devotions of all that were present

He was not one who expected *Curiosities* from the Pulpit, or that the common Christians, or those of an ordinary Understanding should be neglected, to supply Dainties for his Ear: For though he was a Judge of the Purity of Eloquence, the choiceness of Expression, the clearness of Method, the strength of an Argument, the depth of sound Divinity, and the height of an affectionate Piety; yet he was a Favourer of the plainest, and most inartificial Instructions: Nay, he did not disdain (as many Great Persons do) to be a constant Auditor of the repeated Rudiments of Christianity, and the most familiar *Catechizing* of the Children; for he well knew, that those *Fundamental Articles* were the important Truths on which our *Salvation* does depend; and that however a *sufficient Knowledge* of them, may be soon acquir'd, even by the meanest, humble, and willing Disciple of Christ, yet they
con-

[25]

contain'd such boundless Treasures of Divine Sense and Meaning, as might exercise the vastest parts, and continually enrich the most improved Mind.

He was a strict Observer of the *Lent* for three days in a Week: He constantly receiv'd the *Holy Sacrament* at the three great Festivals of the Year, and sometimes oftener; and before every receiving, he usually injoin'd himself three or four days of *strict Preparation*, and sometimes more.

The last Sacrament I gave him, which was on *Christmas-day* in his Chamber, it was some scruple upon him, that he had not prepar'd himself more *solemnly*, according to his wonted Method: But when I told him, that I did not doubt, but his extream Pains, and his commendable Patience under them, had supply'd the Design of his former Self-denials, and had wrought him into an humble and heavenly Temper; He resign'd himself to my Intimations, and receiv'd his *Viaticum*, his spiritual Strength, upon His weak and trembling

E

bling

bling Knees. During all His Illness, till he kept his Bed, he would not hearken to those that propos'd to him any other *Posture* in his Prayers; and in the latter part of his Weakness, he was pray'd for in many of the neighbouring Churches, in the Cathedral of *Winchester*, and in the Chappel of his Diocesan.

Thus he was a *true Son* of the Church of *England*, follow'd all Her Rites and Usages, pay'd a strict Obedience to all Her Directions; mourn'd when she suffer'd, rejoyc'd when she flourish'd, pray'd fervently, and acted vigorously for Her Prosperity, cherish'd, respected, reverenc'd all Orders of Men within Her; was intimate with a long Succession of Her most eminent *Prelates* and *Pastors*; was greatly honour'd, and intirely lov'd by most of the *Reverend Fathers* that now adorn her, and protect her, by their *Learning*, their *Prudence*, their *Fortitude*, and their *Piety*. He was so well grounded a Member of the Church of *England*, that I am fully persuaded,

swaded, no Art or Cunning, no Allurements, no Terrors, no Losses, could ever have mov'd him from the two main Pillars of his constant *Profession* and *Præctice*, viz. his *Duty* to the *Church*, and his *Loyalty* to the *King*; but upon all Occasions, as formerly, so still, he would have bravely serv'd his Prince to the utmost Extent of what is lawful; and had there been more than this requir'd, he would have humbly and mildly suffered for the Testimony of a good Conscience.

After a continued Enjoyment of his Health for threescore and four years, God was pleased to exercise him with a severe Sicknes, above two years since; from which in some time he recovered, though perhaps never to the Strength and Consistency of his former State, yet to a greater Watchfulness over all his Actions, and I am perswaded, to a much further Advancement in his spiritual and everlasting Affairs.

About four Months since, he was surpris'd with an unusual *Swelling* in the Neck, which at first was not apprehended to be of much Consequence; but the extraordinary Concern of his most *Affectionate Lady*, would not permit her to entertain the like Thoughts; she was restless between Love and Care, and her Breast was filled with melancholy and aloding Fears; the longer it continued, the more confirm'd she was, that there was still some *lurking Malignity* in it, not yet discovered; and the Event shew'd, that she was not mistaken; for after most acute and lingring Pains, through the pungency of the Humour inclos'd, and the Causticks that were apply'd, (all which he underwent with wonderful Patience and Resignation, never murmuring or repining, but often lifting up his Hands and Eyes in silent Prayer) it came at last to a *cancerous Ulcer*, through which the whole substance of his Body was drein'd, notwithstanding all the Assistance

[29]

stance of able Physicians, all the Skill and Accuracy of Expert Surgeons. But though he gradually decayed, and was by many given over, yet still no possible means were left unattempted (through the unwearied Industry and Sollicitude, the wise, the tender, and the honourable Care of his afflicted and sorrowful *Lady*) either for his present Ease and Support, or for his future Recovery; nothing was left unattempted, till the Evening before he died; and then, having a *clear Prospect* of his approaching End, he told those about him, that he would take nothing more, took his last Farewel of his *Dear Wife*, prayed God to bless her, and compos'd himself for another Life; and the next day, being *Sunday*, between four and five in the Afternoon, without any Convulsions, or any Pangs of Death, he calmly resign'd his Breath, and fell asleep in the Lord. And this he did in the midst of the *Commendatory Prayers* and Ejaculations of those who were about him, joyn-
ing

ing with his own Minister then present, who, notwithstanding his unsought-for Avocation, had the Opportunity of attending his noble and beloved Patron, the last six Weeks of his Illness; passionately interceding for the acceptance of his Faith and Repentance, through the alone Merits of Christ our Saviour; and at the Point of his Departure, humbly presenting his Spirit unto God.

III. And now lastly, what remains, but to comfort one another, that through the Mercies and Forgivenesses of our most Gracious God (who delights to magnifie himself in the Salvation of Mankind) our *Noble Friend*, and *Dearest Brother*, is now in the Possession of *that State of Happiness*, which the *Souls of humble Penitents* receive after this Life; that He is now joyning in the *Hallelujahs* of that Church, which is seated above all the Storms and Confusions of this World; where *Truth* and *Holiness* have no *Disguises*, and where *Religion* raises no *Contentions*, but those of *Praise* and *Love*.

[31]

Love. There let us leave his Soul at rest, and commit his Body to the Earth, till the Resurrection of the Just; and in the mean time, whilst we have Health and Opportunity, let *Us* also endeavour to be eminent in *Integrity, Righteousness, and Fidelity*, in speaking of the Truth, and in doing good; let us maintain the *same Loyalty* that he practised, pay our constant Attendance on the *same publick Worship* that he frequented, and die in the *same Faith*, in which he died: Then we also shall one day rest with him upon the *same Spiritual Sion*, the holy Mount of God.

Which God of his infinite Mercy grant, through the alone Merits of Christ Jesus. Amen.

F I N I S.

THere are Five Sermons and Two Discourses by the same Author, printed for *William Crooke*.